

## **CHAPLAIN. (Explained to enhance the 1943 Prison Rules at page 17 Part IV)**

From Wikipedia, the free encyclopedia (Monday the 24<sup>th</sup> February 2020. 383-6184)

A **chaplain** is, traditionally, a cleric (such as a minister, priest, pastor, rabbi, purohit, or imam), or a lay representative of a religious tradition, attached to a secular institution such as a hospital, prison, military unit, school, labor union, business, police department, fire department, university, or private chapel.

### **Prison**

PRISON CHAPLAINS can be a "safety valve, through listening and pro-social intervention" in potentially explosive situations. They also reduce recidivism by linking offenders to positive community resources, and in the work they do to help offenders change their hearts, minds and directions.

Rabbi Philip R. Alstat (1891–1976), who—in addition to work as a chaplain in New York hospitals and senior citizen facilities—served for three decades as the Jewish chaplain for "The Tombs", the Manhattan Detention Facility, once described his service as follows:

**"My goals are the same as those of the prison authorities—to make better human beings. The only difference is that their means are discipline, security, and iron bars. Mine are the spiritual ministrations that operate with the mind and the heart."**

In Canada in 2013, a \$2 million contract for chaplaincy services for federal prisons was awarded to Kairos Pneuma Chaplaincy Inc., a company newly formed by five current and former federal prison chaplains. About "2,500 volunteers, many of them of minority faiths, would also continue providing services." There has however, been very little research looking at the role of chaplains and volunteers working within correctional facilities.

One of the **first qualitative exploratory studies into prison chaplaincy** was by Dr. Lindsay Carey and Dr. Laura Chahda (La Trobe University, Australia) who identified that the role of chaplains was important in helping inmates to cope during their custodial period and for those prisoners being 'discharged' back into the community.

The RESEARCH also identified however, that there were a number of barriers that thwarted chaplains from being efficient in helping to rehabilitate prisoners – and thus also effected the personal development of prisoners and challenged the effectiveness of government rehabilitative goals.

**All of the above is to give clarity to the Man Reach Prison Service work to be done by IMDTT in collaboration with NALIS Correctional Institution Libraries (CIL), and the Commissioner of Prisons in Trinidad and Tobago, as an additional party to the existing Transformational and Rehabilitative Work being done at present, with the guidelines of the duties in Part IV of the 1943 Prison Rules.**

Signed.....Donald Donat Berment, Secretary/Director IMDTT.

Email: [donaldberment@gmail.com](mailto:donaldberment@gmail.com). Cloud: <https://www.archive.org/@mavawsec>.